

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 28.

DECEMBER 6, 1817.

VOL. II.

## FOREIGN INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Thirteenth Report.*

Continued from page 421.

In that part of America which is subject to the British dominion, a Bible Society has been formed in Nova Scotia, under the title of the Auxiliary Society of Yarmouth and Argyle.

Your Committee have also to acknowledge the receipt of £100 sterling from the Quebec Auxiliary Society.

The Missionaries at Labrador are pursuing, with great assiduity, their useful labours, in completing their translation of the New Testament into the dialect of the Esquimaux.

From the Auxiliary Bible Society of the People of Colour in Kingston, Jamaica, your Committee have received a second remittance of 141*l.* 6*s.* 8*d.*

The Auxiliary Bible Society at English Harbour, in the island of Antigua, has also remitted the further sum of £25 sterling.

At Berbice, an Auxiliary Bible Society has been established, under the patronage of his Excellency Governor Bentinck.

The formation of an Auxiliary Bible Society for the Peninsula of Sierra Leone, and the British settlements and establishments on the Western Coast of Africa, has been announced by his Excellency C. McCarthy, Governor of Sierra Leone. This pleasing intelligence has been followed by remittances, to the amount of 211*l.* 16*s.* 8*d.* sterling, as contributions from the New African Auxiliary.

Your Committee are much indebted to the care of the Rev. G. Thom, in the disposal of the Bibles and Testaments sent to him for distribution at the Cape of Good Hope. Mr. Thom

states the gratitude of the Hottentots and Slaves, when they receive the whole Bible, as a reward of their industry in reading the Scriptures.

The intelligence from the Rev. J. Read, at Bethelsdorp, in South Africa, is also very gratifying. He mentions, that a Hottentot, named Sampson, who, though more than fifty years of age, had learned to read, upon seeing the Bibles sent for distribution, exclaimed, "These are the Weapons that will conquer Africa, they have conquered me." The first purchaser of a Bible was a Hottentot, who, at the age of forty had also learned to read.

In the Oriental Department of your Committee's Report, the Calcutta Auxiliary Bible Society claims the first notice. It has printed and published Versions of the New Testament, in Tamul and Cingalese, for the benefit of the natives on the coast of India and Ceylon; Malay Testaments in the Roman character, for the use of the Amboynese: and it is now engaged in printing the Bible in the Malay, Armenian, and Tamul languages; an edition of the Malay Version of the Bible and Testament in the Arabic character; and one of the New Testament in the Malayalim, or Malabar language and character; besides the Hindoostanee Testament, translated by the joint labours of the late Mr. Martyn, and Mirza Fitret, in the Nagree, its proper character. This Version was originally published by the Corresponding Committee in the Persian character, for the use of another class of readers, at the expense of the British and Foreign Bible Society. It is further proper to add, that by the assistance of the Auxiliary Society at Calcutta, Europeans and Natives, speaking the English and Portuguese languages, are supplied with Bibles and Testaments respectively.

The New Testament in Vernacular

Arabic is in circulation, and that the style of the Version, for correctness and fidelity, is highly approved by the best Arabic scholars in Bengal, European and Native, whose opinions have been consulted.

The Persian Version of the New Testament, by Mr. Martyn, is, probably by this time, in circulation in India.

From a Memoir, relative to the progress of the translations carrying on at Serampore in the year 1815, it appears, that the whole Scriptures have been published in the Bengalee and Orissa dialects. The Pentateuch, Historical Books of the Old Testament, and the New Testament have been published in Sanscrit. The Hagiographa is in the press, and the translation of the Prophetic Books nearly completed. The Pentateuch, and the Historical Books in the Mah-ratta language, have been long in circulation; other parts were nerly printed. The Sikh New Testament has been published. The Pentateuch in Chinese is in the press. Besides the above, the Gospels have been translated into seventeen different dialects, of which some are now printing.

Impressed with the extent and importance of these undertakings both at Calcutta and Serampore, your Committee have made a special grant of £2000 to their Corresponding Committee in Bengal, in addition to their Annual Contribution of the like amount.

The attention of the Auxiliary Society at Columbo in Ceylon, is closely directed to the publication of the Version of the Cingalese New Testament by Mr. Tolfrey; and, according to the last accounts, the printing was nearly advanced to the end of St. John's Gospel.

A Letter from the Honourable Sir Alexander Johnston, Chief Justice of Ceylon, will appear in the Appendix, giving an interesting account of the conversion of a Priest of Budboo, as "one of the many proofs" which occur daily, of the effects produced among the natives, by the circulation of the Holy Scriptures.

A diligent perusal of the Gospel in Cingalese, convinced him of the vast difference between the fabulous confusion of the Buddish Mythology, and the simple impressive truths of Divine revelation. It may be reasonably hoped, that, when the New Testament in Cingalese is in general circulation, the influence of the Gospel will be more extensively felt.

Your Committee have been informed, that the above mentioned Priest is now engaged in assisting to translate the Holy Scriptures.

The Second Report of the Bombay Auxiliary Society has been received. It mentions the successful endeavours of the Society to distribute the Scriptures in the Portuguese among the native Christians speaking that language, that a considerable number of copies had been dispersed in the Islands of Bombay and Salsette; and that 500 copies had been forwarded to Goa, at the particular request of the British envoy, who describes the natives, and even some Priests, as anxious to receive them.

Your Committee trust, that these beginnings will be followed by other attempts for communicating the Holy Scriptures to the natives within the proper sphere of the Bombay Auxiliary Society.

Supplies of the Syriac Testament have been sent to other parts of India, for the benefit of the Christians of the Syrian Church. In this service they have been assisted by the liberality of a Benefactress, who, upon contributing £600 to the funds of the Society, directed that £200 should be appropriated to supplying the Syriac Christians with copies of the Scriptures in their own language.

The intelligence from Java respecting the acceptance of the Chinese New Testament in that Island, is highly encouraging and interesting. It appears that many of them not only read the New Testament, but are anxious to obtain explanations of passages which they do not understand. "These Chinese," Mr. Supper writes, "have already turned their idols out



of their houses, and are desirous of becoming Christians." One of the most opulent of the Chinese in Java observed: "I have read Mr. Morrison's New Testament with pleasure; it is very fine; and it would be well if every one led such a life as Jesus Christ has taught him to lead." This introduced a conversation, the result of which was, "that the Chinese, on his return to his home, tore all the painted images from the wall and threw them into the fire." He has never since frequented the Chinese Temples.

Mr. Supper has also communicated some very pleasing intelligence of the effects produced by the perusal of the Arabic Bible on the followers of Mahomed.

One of his pupils reads the Holy Scriptures with Mahomedans, three times a week, converses with them on what they have read, and they afterwards join in prayer with him in his own house. Some of the Priests have applied to Mr. Supper, through the same pupil, for an Arabic Bible. The solicitation is never acquiesced in, until the repetition of it proves an anxiety to obtain the favour solicited.

The Rev. Mr. Morrison was pursuing his important labours of translating the Old Testament into Chinese, and had advanced as far as the Book of Psalms, when he was called upon to attend the Embassy to Peking.

Mr. Morrison had entered into an engagement for printing an edition of 8000 copies of the duodecimo Chinese New Testament, and 1500 of the octavo edition, at Malacca. Your Committee have assisted the important work in which Mr. Morrison is engaged, by a further donation of £1000.

The formation of an Auxiliary Society at Amboyna, which has for its object the diffusion of the Scriptures among the numerous inhabitants of that, and the adjacent islands, is a new and interesting event. The letter, communicating the intelligence of its establishment, was accompanied by a remittance of £346, which has

since been augmented to the sum of £958 sterling, as the first years contribution of this Society to the Parent Institution.

Independently of the Heathen tribes, the Christian population of the Moluccas is alone computed to amount to about 20,000 souls, in general extremely ignorant of the doctrines and duties appertaining to Christianity, but not without a just reverence for the religion in which they have been educated. To these the Scriptures will be an invaluable present; and it will be the care of your Committee to furnish them.

Branch Bible Societies have been formed at Malacca, and Prince of Wales's Island, in connection with the Calcutta Auxiliary Society, under the patronage of the Governor and Commandant respectively.

The general result of the intelligence from the East, shows a progressive activity in promoting the circulation of the Scriptures, both among Christians and Heathens; and the success which has attended these exertions, affords an encouraging hope, that they will in time produce the most beneficial effects.

The domestic occurrences of the Society are now to be reported. It might reasonably have been expected, that, during a season of uncommon embarrassments and privations, the British and Foreign Bible Society would have felt its influence, in a temporary abridgement of its means, as arising from the public benevolence. But your Committee have no regret to express on this account; on the contrary, it will appear, from the specifications of the sums contributed by the Auxiliary Societies, since the last Annual Meeting, that the pure flame of charity has continued to glow with undiminished ardour. And it cannot fail to be highly gratifying to the Members of this Institution, to learn, that, during the last year, to the period when the Society's accounts are annually made up, the contributions from Auxiliary Societies, amounted to no less a sum than 52,027l. 9s. 8d., not-



withstanding the accession of new Societies has been inconsiderable, compared with former years, owing to the ground having been previously occupied.

Here a complete list of the Auxiliary Societies is given, stating the contributions paid by each and the date of their formation. On this subject it is remarked:

While your Committee return their grateful acknowledgements to the benefactors of the Society, whether associated or individual, within and without the United Kingdom, they feel it a paramount duty to offer their devout thanksgiving to Almighty God, for the liberal support which the institution has received. They are persuaded that the charity on which its existence and efficiency depend, while it finds gratification in the humble hope that it may be made subservient to the glory of God and the happiness of man, seeks neither applause nor remuneration: rejoicing in its power to administer to the wants of the household of faith at home and abroad, and to provide a repast of spiritual and immortal food for strangers and aliens whom it invites to partake of it, it implores the divine blessing on the application of its bounty, ascribing to God alone the praise and glory of the disposition which He has inspired. Contemplated as a proof of the deep interest which the object of the institution retains in the public mind, it affords the purest gratification to the Members and friends of the British and Foreign Bible Society, as it must to all who feel that *righteousness exalteth a nation*, and that *the work and effect of it are peace, and quietness, and assurance for ever*.

To what has been said in former Reports on the subject of the Bible Associations, which have so essentially contributed to enlarge the funds of the Society, your Committee will only add the following observation: That the very principle of those Associations is calculated to operate as a monitory and restraining influence on the members of them. They see and feel the inconsistency of a life devoted to

licentious indulgencies and immoral habits, with the open and reiterated profession of a veneration for that Book which so forcibly and explicitly condemns them; whilst their regulated orderly Meetings, and monthly and weekly contributions, for promoting the circulation of it, tend to invigorate those feelings and render them habitual. And when this influence is considered as extending (as, from the active participation of females and the young in this service of love, it will naturally do) to the families of the members of these Associations, the consideration opens a new source of exhilarating hope, with respect to the rising and future generations.

(To be concluded.)

#### AMERICAN MISSION AT CEYLON.

From the Panoplist.

#### Journal of the Missionaries.

Sabbath, June 9, 1816. Attended church. Two natives, who had been priests of Boodh, were baptized. One of them was by far the most learned and influential character among those of the Boodhist religion. He visited the Burman empire on official business; was highly honoured by the king and priests of that country; and enjoyed superior advantages for improvement. Soon after his return, the information he had acquired appeared to be the means of leading him to a successful examination of the Christian religion. He is now qualifying himself to preach the Gospel. It is believed, that his conversion will have extensive influence upon the professors of the Boodhist religion.

11. One of the brethren, by invitation, visited Sir Alexander Johnstone. Sir A. conversed very freely on the state of things at Jaffna in a missionary point of view; stated what steps he had taken, and what he thought necessary to be done to civilize the people. In his view they should be Christianized, and have some civil privileges. Of the 60 millions of native British subjects in India, the in-



habitants of this island are the only people who enjoy the right of trial by jury. This right was secured to them through the instrumentality of Sir A. He is preparing for us a large map of the district of Jaffna, on an improved plan, which must be very useful if we settle at Jaffna. He made inquiries concerning the Prudential Committee, and gave encouragement that he should address a letter to them on the state of things at Jaffna.

12. A Boodhist priest called on us; says he would throw off his robes if he could get rice. These priests frequently visit the missionaries.

14. This morning we received a very favourable answer from government to our petition. This well corresponds with the series of blessings which we have experienced, in the prosecution of our important undertaking. For this will we thank God and take courage. At a special meeting, resolved, that Messrs. Warren, Richards, Meigs, and Poor, establish themselves in the Jaffna district, as soon as it is practicable, two at Tillipally and two at Batticotta. These places are eight or ten miles from each other, and about the same distance from Jaffnapatam. Appointed a committee to ascertain how soon we can go to Jaffna by water, and whether it is expedient to open a school for females.

15. We learn that one Baptist and four Methodist missionaries have arrived at Galle. The former is to join brother Chater.

17. This morning the missionaries of different denominations in Colombo, twelve in number, took breakfast at brother Chater's. We resolved to meet once a fortnight at each other's houses; have a short and appropriate address, and free conversation on missionary subjects.

At our meeting for business, we divided our number with reference to the two stations at Jaffna; brother Richards and Meigs at one, Warren and Poor at the other. In the evening took tea at Sir Alexander's. He very politely presented us with several

literary curiosities, which we hope to send to America. Have ascertained that we cannot go to Jaffna safely by water short of two or three months.

18. We have been refreshed by receiving letters from America by the Fawn, which has recently arrived at Bombay. As only the Tamul or Malabar language is spoken at Tillipally and Batticotta, we have dismissed our Portuguese instructor.

22. Resolved, that brother Warren go on to Jaffna by land as soon as he can prepare. We think that much may be done by him to facilitate our settlement at Jaffna and Batticotta.

24. Yesterday received a letter from brother Newell, in which he very strongly urges, that a part of our number should go to Travancore, if possible. We have attentively considered his suggestions, and are unanimously of the opinion, that, if we establish a mission at Jaffna, four missionaries *at least* are wanted. We consider an establishment at Jaffna to be one of the most effectual means of opening the way for us to the continent.

25. Received a kind letter from Dr. Carey, in answer to ours forwarded by the Dryad. Sister Poor opened the school on the 19th inst. Twenty-five scholars are engaged. Most of them are from the first families in the settlement.

27. Mr. Griffiths, a Baptist missionary, with his wife arrived in town from Galle. His services were much needed to strengthen the hands of brother Chater.

28. Addressed a short letter to government, requesting a grant of the public buildings and lands at Tillipally and Batticotta.

29. Received an answer from the Governor through the Rev. G. Bisset, stating, that his Excellency cannot comply with our request, until the premises at T. and B. shall have been examined and valued, and the result presented to him signed by the collector of the Jaffna district. He however gives us such assurances, as justify us in making arrangements for our settlement at the two stations. He



has written to the collector in our behalf.

*July 1.* This morning the missionaries at Columbo held their meeting at our house. Brother Chater gave a short address from the following words, "All hail." His object was to show, that our agreement, in regard to the great doctrines and duties of Christianity, lays a proper foundation for the salvation in the text. We then spent an hour in conversation; concluded, that when we have exhausted those subjects on which we agree, we will discuss those on which we differ. After we had united in prayer, brother Warren took leave of us and set out on his journey to Jaffna. In the evening, we attended the monthly prayer-meeting.—These are interesting seasons; for as missionaries we feel that many are labouring together with us in the most effectual manner.

16. The brethren attended the missionary meeting at the Rev. Mr. Harvard's. Brother Richards preached from, "Whatsoever thine hand findeth to do, do it with thy might."

19. Having complied with brother Chater's request, made a few weeks ago, to assist him in ordaining Mr. Seirs as a missionary, the brethren set apart this evening to examine him on the subjects of experimental and doctrinal religion, with reference to his ordination. We have satisfied ourselves in regard to his qualifications.

20. This morning sister Bardwell was safely delivered of a son. Thus not only common but special mercies call forth our gratitude, and prompt us to greater diligence in the service of our Master. This evening three soldiers, with whom we have frequently conversed in reference to their joining our church, visited us. We informed them, that we should now consider them as candidates to be admitted at the next communion season, if no objection should be made.

*Sabbath, 21.* This evening three persons were baptized and received into brother Chater's church; two soldiers and a native physician.

*Monday 22.* This evening Mr. Seirs

was ordained in brother Chater's chapel in the Pettah. Sermon by brother Meigs; consecrating prayer by brother Richards; charge by brother Chater, and right hand of fellowship by brother Poor. Many circumstances conspired to render it an interesting and solemn season. Brother Seirs, we may hope will be a useful missionary. He is of Dutch and Cingalese descent, and is well acquainted with the Dutch, Cingalese and Portuguese languages. He converses intelligibly in English.

*Tuesday, 23.* Several persons have applied to join our native school. But as they are of a different cast from those who now belong to the school, they could not be admitted without much difficulty. Received a letter from brother Warren; he has visited Tillipally and Batticotta; finds that the public buildings, a house and church at each place, are in a ruinous state. The plan and valuation of the premises will soon be sent on to government by the collector. It excites much interest in those parts, that missionaries are coming among them.

*Sabbath, Aug. 4.* Held our communion. Received two soldiers of the 73d regiment into our church. This day the Columbo Bible Society met at the king's house. After a very excellent and appropriate sermon in the fort church, by the Hon. and Rev. T. J. Twisleton, a report was read by the Rev. G. Bisset, secretary to the Society, containing much information on the moral state of the island. It appears, that the new Cingalese version has been printed as far as the Epistle to the Romans. The printing business has been advanced very rapidly since it has been superintended by the Rev. Mr. Harvard, one of the Wesleyan missionaries. It was gratifying to hear from the lips of his Excellency the Governor, who is the President of the Society, that no part of his official duty gave him more pleasure, than that which related to the propagation of Christianity among the inhabitants of the island.

*Monday, 5.* All the Wesleyan mis-



missionaries on the Island, being ten in number, are now holding a conference at this place. We learn, that three of them are to be stationed at Jaffna, one at Trincomale, one at Batticalo, two at Galle, one at Matura, and two at Columbo. We consider it a pleasing circumstance, that we have an opportunity of knowing from personal acquaintance, that they are men who appear to be zealously engaged in the good cause. From a letter just received from brother Warren, it appears doubtful whether either of the houses at T. and B. can be repaired before the rainy season commences in that part of the island. If not, we shall doubtless reside at Jaffnapatam, where we shall be favourably situated for commencing the study of the Malabar language.

*Tuesday, 6.* Resolved, that brothers Warren and Poor occupy the station at Tilkipally; and brothers Richards and Meigs that at Batticotta.

*Thursday, 8.* Learned that the government has received a communication from the collector at Jaffna, concerning the public buildings at T. and B. We may hope soon to have an answer to our letter, requesting a grant of the lands, churches, &c.

*Thursday, 22.* Received another letter from brother Warren, containing information on various subjects. We experience many advantages in consequence of his being at Jaffna before us.

*Sabbath, Sept. 1.* Communed with brother Chater's church; the number of communicants 19. At this meeting brother and sister Bardwell dedicated their child, named Horatio Furbush, to the Lord, by baptism. This was done in the Baptist place of worship; a circumstance worthy of notice, as it shows that our Baptist brethren here have a liberality of sentiment that is worthy the imitation of others. In the evening, we attended at the dedication of a new church in the Pettab. It has been built partly by subscription, and partly at the expense of government.

*Monday, 2.* Engaged a dhony, or

small vessel, to carry our families and all our effects to Jaffna, for the sum of 350 rix dolls.

*Saturday, 7.* Received a letter from brother Warren, in which he informs us that he is making every exertion to put the houses at T. and B. into a habitable state before the rains. He assigns several important reasons for taking actual possession of the places immediately, even though we may be unable at present to obtain a deed or lease of them. The expenses for temporary repairs will not much exceed the sum we should be obliged to pay for house rent, if we should reside 10 or 12 months at Jaffnapatam.

*Sabbath, 8.* Received a letter from Capt. Titcomb, the supercargo of the Dryad, dated off Diamond harbor, Aug. 3, containing much interesting information. He informs us, that he has forwarded to us by way of Bombay, letters from America. We are very anxious to receive them; as intelligence from our native country is most grateful to us.

*Monday, 9.* This morning the missionary meeting was held at our house; brother Griffiths gave an address.

*Friday, 13.* Dismissed our native school; have much satisfaction in reviewing this part of our work; our services in the school have been wholly gratuitous.

*Monday, 16.* Two of the brethren waited on Sir Alexander Johnstone. He is much in favor of our settling at Jaffna.

*Wednesday, 18.* Dismissed our European school, having continued it three months. Busily employed in packing our furniture, &c. to put on board the dhony. Sent a letter to the governor, in which we expressed our thanks for the many favours he has shewn us since we have been on the island; and informed him that we were about to remove to Jaffna. Fearing that our families together with our furniture, &c. cannot be conveniently conveyed in one dhony to Jaffna, brother and sister Poor have concluded to take passage in a small boat, in company with Mr. Wilkins, a respec-



table merchant belonging to this place.

Friday, 20. Early this morning brother and sister Poor left Columbo for Calpentin, about 80 or 90 miles distant, at which place they expect to tarry a day or two, and then take another boat and proceed to Jaffnapatam.

25. Brother and sister Richards, and brother and sister Meigs took passage to Jaffna in the dhony with our goods. On leaving Columbo we received many proofs of kindness and tokens of affection from the people, particularly from those who are interested in the missionary cause. We took our final leave of brother and sister Bardwell, and left them in a comfortable state at Columbo, waiting for an opportunity to go to Bombay.

P. S. Jaffnapatam, Oct. 9, 1816.

It was our intention to close this journal, and prepare a letter to the Prudential Committee before we left Columbo; but a pressure of business during the last week we resided there prevented; consequently brother Bardwell's name is not subjoined.

EDWARD WARREN, BENJ. C. MEIGS,  
JAMES RICHARDS, DANIEL POOR,

*Communicated for the Religious Intelligencer.*

The following extract of a letter from the Rev. Gordon Hall, missionary in India, to the Rev. Bennet Tyler of Southbury, Conn. will be read with lively interest. Let those who have done nothing for the salvation of the Heathen, and those who think enough has been done, as an experiment, compare the feeble exertions which have been made, with the magnitude of the work before us, and they will be stimulated to action. Should some of the expressions respecting the heathen sound too harsh in the ears of the unbeliever, let him search the word of God, and while he learns *who* it is that says so, he may learn to commiserate their condition.

Bombay, July 9, 1817.

Beloved Brother—I am happy in acknowledging the receipt of your kind letter of May 1815. I give you many thanks for it. You communicate glorious tidings. What wonders of grace has God wrought in my native land! How many promising plans are on foot for promoting the cause of Christ!

What praises belong unto God! Were I to indulge my strongest feelings, I should fill up my letter with reflections on the transporting objects which surround you in heaven, blessed America, instead of dwelling on the dreadful gloom of hell, which envelopes all this Eastern hemisphere. You, dear brother, dwell in a well watered garden; but I in a dry and thirsty land where no water is. You dwell amidst the temples of Jehovah, but I am surrounded with the temples of idols. You walk among the redeemed churches of the living God, I among the assemblies of accursed idolaters. You look around you and behold thousands of the followers of Jesus and the heirs of heaven; I look around me and behold millions, and alas! they are all the worshippers of devils and the heirs of hell! But why do I pursue the comparison? You expect me to tell you about what the Lord is doing in this land. It is this: On this side of the globe God is daily sustaining in life, feeding and cloathing more than 500,000,000 of immortal beings. All these he is giving up to strong delusions, to believe a lie that they might be damned. All these nations he is suffering to live in ignorance—in forgetfulness of God, that they may perish. These are all living without God and without hope in the world;—rather, they are all dying in their sins, and the Lord is turning them, in all their wickedness, into hell. Such, to be brief, are the strong leading features of the Lord's doings in this land. It is true, however, that about 1800 years ago, God performed a work which does, in some small degree, effect this great multitude of fellow beings, even to this day. God gave his beloved Son, to die to redeem them. The Son tasted death for every one of them, and affectionately called on the ends of the earth to look unto him and be saved; and as an additional circumstance, he charged his disciples when he was about to return to the bosom of his Father, to go and proclaim the good news of this redemption in all the world to *every creature*. He then ascended into heaven, and his servants



to whom the charge was given have let the matter lie, so that to this day the message of good news of redemption has not been delivered to these millions and millions of perishing immortal creatures.

Of late years, however, the *farewell charge* which Christ gave to his servants, has been brought forward and the question is now under debate in various parts of Christendom, whether it be strictly right so entirely to neglect the *farewell charge* of their Redeemer. Now what the Lord is about to do for this part of the world, can be best learnt from the decision which is to be made on the preceeding question. And, dear brother, as you live in the midst of Christendom, and I at a great remove from it, it is more fit, by all odds, that I should look to you, and not you to me, for information concerning what the Lord is doing, or about to do, for the salvation of these nations of the East.

Should there be, among the servants of Christ, an unanimous decision to *keep* the charge of their Master, and an unanimous resolution, without any further delay, to go into all the world and deliver the message of good tidings to every creature, it might be taken as an *earnest* that the Lord was about to give the heathen, and the uttermost parts of the earth to his Son for his possession. On the other hand, should there be, as has hitherto been the case, but a few scattering votes in favour of keeping the charge—then, oh! ye millions of Asia, be reconciled to your lot. There is salvation in none but Christ. In him there is salvation for you all, could you but know it. But the question has been debated by the followers of Christ and it is decided, that none come to tell you what you must do to be saved. The die is cast—your damnation is sealed up—never mind it—be of good cheer—go away into everlasting burnings!!!

There is however some few happy exceptions to the general course of the Lord's doings among the nations of the East. By the few who have decided in favour of regarding the fare-

well charge of their Redeemer, some faint exertions are begun to be made to communicate the good tidings to these nations. The result of their exertions is, that a few missionaries (*about one to 20,000,000 of people*) have been sent forth; and because this has been done, half Christendom are on *tip toe* listening and expecting soon to hear of the conversion of all Asia!

Now it would be in vain for me to attempt to give you a detailed account of what these few laborers, thus widely scattered abroad in Asia, are doing. The various periodical publications to which I suppose you have access, will give you the most ample accounts. One word about our mission. Mr. Bardwell and wife have joined us. We have printed in our own house, one Scripture tract, and Matthew's Gospel to the 10th chapter. We have 5 native schools—One lately opened for Jewish children—40 Jewish boys in it. It is taught by a Jew. In all the schools the Scriptures are daily read by a number of the boys. The mission from our society to Ceylon, is going on well, so of the mission from the London Society at Surat.

Your brother and fellow servant,  
G. HALL.

## DOMESTIC INTELLIGENCE.

### AMERICAN BOARD OF FOREIGN MISSIONS.

The eighth annual meeting of the *American Board of Commissioners for Foreign Missions* was holden in Northampton, Ms. on the 17th, 18th and 19th of September last.

The annexed report of the Prudential Committee was read and accepted: also the Report of the agents for the Foreign Mission School at Cornwall in Connecticut. Dr. Appleton delivered a sermon, by the appointment of the Board, from 1 Cor. i. 24, a copy of which was requested for publication.

The Prudential Committee were authorized to take such measures as they should judge expedient, relative to a missionary chapel and school house at Bombay.

The Board approved of the doings of the Prudential Committee in reference to the stations they have selected, to which missionaries have been sent, and in which schools have been established; also the extension of schools to other Indian tribes, under the patronage, or in concurrence with

the authority, of the government of the United States.

The Rev. *Jeremiah Day*, L. L. D. President of Yale College, was unanimously elected a member of the Board.

The thanks of the Board were presented to such associations and individuals, male and female, as have contributed to the benevolent objects of the Board.

The Prudential Committee were authorized and directed, to erect a monumental stone, suitable to the simplicity of the missionary character, with an appropriate inscription, over the grave of Mrs. *Harriet Newell*, at Port Louis in the island of Mauritius, as a testimonial of the affectionate and grateful remembrance of her sacredly cherished by the Board.

The next annual meeting of the Board will be at New-Haven, on the Thursday, next succeeding the second Wednesday of September, 1818.

The Rev. Dr. Spring will preach on the occasion, or in case of his failure, the Rev. Dr. Payson.

The following are the Board of officers for the present year.

The Hon. John Treadwell, Esq. *President*.

Rev. Samuel Spring, D. D. *Vice President*.

Rev. Dr. Spring, Rev. Dr. Morse, Rev. Dr. Worcester, and Mr. Evarts, *Prudential Committee*.

Rev. Dr. Worcester, *Corres. Sec'y*.

Rev. Dr. Chapin, *Recording Sec'y*.

Mr. Evarts, *Treasurer*.

Mr. A. Adams, *Auditor*.

#### *Report of the Prudential Committee.*

In publishing this Report, we omit those parts which contain extracts from Missionary letters and journals already before our readers. The few exceptions to this remark are made for the sake of continuing the narrative without interruption.

#### *Panoplist.*

BRETHREN—Shall we mourn, or shall we rejoice? One of our number, a greatly beloved and revered associate, rests from his labours, and is gone to receive his reward. His life was a shining light of increasing effulgence; his death was the setting of an autumnal sun without a cloud. This is not the place for ample eulogy. It is due, however, to the memory of the illustrious dead, and especially to the honour of the Eternal Spirit, here thankfully to record, that the lamented Dr. DWIGHT, was an ardent friend and a strong supporter of missions. By his distinguished instrumentality in enlisting under the banner of the cross

many young men, destined for public action; by his enlightened views and divine sentiments, impressed on many more; by his extended and powerful general influence; and by his counsels and exertions in direct connexion with this Board, he probably did not less than any one of his survivors in this country has done, towards the advancement of this holy cause. And if he now rests with the apostles of the Saviour, of all his works on earth it delights him chiefly to remember, that he was disposed and enabled to do something for a cause so beneficent and glorious;—so dear to saints and angels in Heaven, and to Him, whose immeasurable love to it is the continually opening theme of their most joyous and exalted praises. Is our late associate now an associate with the innumerable company before the throne of God and the Lamb? The thought will impart a sacred elevation to our views, and a celestial animation to our work. If we be faithful, we too shall rest in due time; and we too shall enter the joy of our Lord.

The Report now to be submitted will be disposed under several distinct heads.

#### *Bombay.*

Our mission at Bombay claims our first attention. By our last Report the history of this mission was brought down to the close of Nov. 1815. It is now to be continued to the 20th of last May, within four months of the present time.

The period, thus defined, affords many reasons for gratulation and thankfulness, as a period of tranquility and prosperity. Not only have the Brethren Hall and Newell been quieted in their station, but the mission has received accessions of strength, and of means for extending its operations.

"This day," say the brethren, in their Journal, Nov. 1, 1816;—"This day has been made joyful to us by the arrival of our long expected Brother Bardwell, his wife and child. They arrived safe, after a voyage of 27 days from Columbo. It was a joyful meeting to us all; and we heartily u-



ited in thanksgiving and praise to that all-directing Providence, that has so mercifully preserved and guided us in all our ways, and crowned us with goodness and loving kindness. Now our waiting eyes are unto the Lord, that he would grant our brother a quiet settlement here; that thus our hands may be strengthened and our hearts encouraged." The Lord was gracious to their desires. Mr. Bardwell, accompanied with the other brethren, was soon presented with a letter of introduction from Governor Brownrigg of Ceylon, to the Governor of Bombay. His Excellency received them, they say, "with his accustomed kindness, and expressed to Mr. Bardwell, his readiness to show them any favour." Accordingly Mr. Bardwell took up his residence in connexion with the Mission, and entered upon its labours with alacrity, and without apprehension of difficulty as to his remaining there.

In a few weeks afterwards, Mr. Hall was married to an English lady, who had resided in the country so long as to have acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay, and who is considered by the Brethren as no small acquisition to the mission.

Referring to these accessions, the Brethren say, "The mission family at Bombay is now very different from what it was, when the brethren Hall and Newell were labouring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust for the time to come in the some infinitely wise, kind, and gracious God, who has hitherto guided and blessed us."

In another communication, they say, "Agreeably to the recommendation of the Prudential Committee, we have revised the plan of polity which was forwarded to you in Dec. 1814, and have, with perfect unanimity, adopted the Rules and Regulations a copy of which is enclosed." The

Rules and Regulations thus adopted are in perfect agreement with the principles established by this Board; and are in the opinion of your Committee very judicious.

Thus happily circumstanced, the missionaries appear to have applied themselves with great assiduity to the several branches of their work which are preaching, translating, printing, and establishing and superintending schools.

It is about two years since the brethren Hall and Newell have been able to preach, with a good degree of facility, in the language of the country.

In private journals, which they have sent to us, and some of which have been published, the brethren have given us some specimens of the manner in which they employ and acquit themselves in this part of their work: from which it appears, that they have little difficulty at any time in finding people collected, or in collecting them, in considerable numbers; that favourable opportunities are frequently afforded them for exposing the absurdities and enormities of heathenism, and for displaying, in contrast with them, the excellencies of Christianity; and that they are often heard with attention, and not without manifest impression.

Besides thus preaching to the heathen, wherever and whenever they can find an opportunity, the brethren have certain regular exercises, statedly attended. On Sabbath morning they hold a meeting for poor Europeans and half-casts, whose situation renders them objects of particular compassion, and to whom they impart religious instruction. Regularly also on the Sabbath, they have public worship in English at their own house; and once a month they celebrate the Lord's supper.

On the last day of the year 1815, they commenced the public reading of the Scriptures at one of their school-rooms. The reading is in the language of the country; and upon the portions read expository remarks are made. At these exercises, which ap-

pear to have been holden twice a week, from the time of their commencement, a considerable number of pagans and some Jews have attended.

Although, for reasons now obvious, the missionaries must continue to go out into the "streets and lanes of the city," and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend, may be accommodated. "It would be needless," they say, "to adduce arguments to evince the expediency of a measure, so universally sanctioned and enforced, by the example of all Christian missionaries." In the opinion of your committee, also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian public for the purpose of procuring the means of building a missionary chapel, or house of worship, for the benefit of the heathen in Bombay, will be promptly and liberally answered.

Another important part of the work of our missionaries is that of *translation*. Their general views, on the subject of translations, have been communicated to this Board; and are such, your Committee believe, as will meet the approbation of every considerate and judicious mind. Deeply impressed as they are with the importance of a good translation of the Scriptures entire, into a language spoken by millions of people, and at the same time of the difficulty of making such a translation, they are yet sanguine in the hope, that they shall be enabled in due time to accomplish the design. A portion of their time every day is devoted to the study of the Scriptures in the original languages of those Holy Writings. For reasons such as these, they very reasonably think themselves entitled to a degree of confidence in their qualifications for making a good translation; and they appear to give themselves to this part of their work with sacred zeal, and with intense application. Besides

a harmony of the Gospels, they have translated the Evangelists separately, the Acts of the Apostles, several of the Epistles, and select portions of other parts of the Bible.

Another part of their work is printing. Their ardent desire of being able to commence this business was communicated to the Board in the Report of the last year. This desire, to their great joy, has been fulfilled. The printing press, for which this Board is indebted to the generosity of a gentleman in Boston, and which, with its appurtenances, was sent out to Calcutta in December last, had not, of course, at our latest dates, been received at Bombay. But before they had intelligence that a press would be sent to them from this country, they had made arrangements for procuring one from Calcutta; and by the kind aid of the Rev. Mr. Thomason, to whom they and this Board are indebted for many favours, they received from thence, on the 9th of December, a press, with a font of Nagree types. As Mr. Bardwell, who is acquainted with the printing business, had arrived at Bombay about a month before, no time was lost in preparing to get the press into operation. Various difficulties however occurred. In their font several types were wanting; others were untrimmed; and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and on the 10th of March, they finished the printing of fifteen hundred copies of a Scripture tract of eight octavo pages. "Almost the whole of the work," they say, "from the beginning to the end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future



attempts to serve him in the work of his mission."

In another communication, they add, "After so many discouragements, as our mission has experienced you will, we doubt not, rejoice with us in our being enabled at length, through divine goodness, to commence the delightful work of printing the word of God in the language of a numerous heathen people. We expect to put the Gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution under three months.

The representation given by the missionaries, in reference to the quality of the paper to be used in the printing of the Scriptures, is sufficient to show the reasonableness of their request, that paper may be sent to them from this country, or ordered from England. Accordingly your committee have made arrangements for sending out a hundred ream.

Conformably also to opinions expressed by the Brethren at Bombay, our Missionary Mr. Graves, under the direction of the Committee, has been making himself acquainted with the business of founding types, and Mr. Nichols with that of binding books. And as there is much difficulty in procuring good workmen at Bombay, it will probably be judged expedient to send out ere long some suitable persons to be employed in different branches of business, connected with the printing establishment, that the missionaries may not be too much occupied with manual labour.

The total expense of the printing establishment, when gotten into operation, amounted to about 1000 dollars. The press sent out to Calcutta, if not wanted at Bombay, will be sent to the brethren at Ceylon.

Another, and a most important part of the work of our missionaries is the *care of schools*. Their views, and the views of your committee on this subject at large, were submitted, and approved, at our last anniversary. The brethren at Bombay have under their care an English school, consisting of

about forty pupils. This, since the accession of females to the mission, they hope to enlarge, upon the plan similar to the mission school at Serampore, and in such a manner as will render it a source of emolument to the general establishment. But their hearts are much more ardently engaged in free schools for the instruction of the native youth and children in their own language. Of these they had, at their last dates, three for heathen and one for Jewish children, containing in all about three hundred pupils. The teachers of the schools for heathen children are natives; but are employed by the missionaries, and under their direction. In the first school the teacher, for some time, made it a part of his care to instruct his pupils in the rite of idolatry; but the missionaries interposed, and this part of his instructions was discontinued. As the schools are of recent date, it is not yet time to hear much of the progress of the pupils in learning; but the representations of the brethren are encouraging.

It has before been mentioned, that at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended; it is gratifying to state here, that in one of the Free Schools for heathen children, there had been sometimes more than 20 Jewish children; and that there should be a school principally for Jewish children, the brethren more than a year ago, considered as being, for several reasons, very desirable. "The Jews themselves," they then wrote, "have solicited it. They are very poor, and but few of their children are at present taught to read and write. In such a school the boys could be taught without any scruple in the Scriptures of the Old Testament, at least. A number of heathen boys would belong to the school, who of course would be instructed free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favourable to their instruction in the knowledge of Christ." Under these



impressions, they resolved on establishing such a school, as soon as they could engage a suitable teacher. In the course of the last spring, a Jew of considerable attainments, and well acquainted with the language of the country, offered himself for the service. Accordingly the school was instituted. It consisted in May, soon after its establishment, of about forty Jewish pupils, who are instructed to read and write both Hebrew and Mahratta. "We think this," say the brethren, "an interesting school, and cannot but hope, that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ." In this opinion, and this hope, all Christians will deeply participate.

Your Committee are persuaded, that it will be the delight of this Board, and of the Christian public, to gratify, to the greatest possible extent, the benevolent desires of the Missionaries in regard to the establishment of schools. Twelve hundred dollars for this object was sent out for Bombay about eight months ago; another remittance of a thousand dollars was sent about three months ago, and large remittances will be forwarded for the same object by the Missionaries now soon to depart. An important consideration, in reference to this branch of beneficent exertion is, that there is no limitation to the field now opened for the moral culture of children. All the charitable feelings of the pious and liberal can here find ample scope for exercise. It is to be observed, however, that some care is necessary, lest a peculiarly pleasing, and popular kind of charity should so engross the feelings of the liberal, for a short season, as to leave other equally important objects unprovided for. Thus schools are a delightful and promising branch of Christian charity; but unless missionaries are supported, schools cannot be properly superintended.

Amid their numerous and urgent labours and cares, the brethren at Bombay have looked abroad upon the heathen world extensively, with most

expanded feelings and views. They have collected and communicated much information, important, particularly in missionary respects, concerning the different parts of India, Persia, Arabia, Syria, Palestine and Egypt; in all which countries they believe that missionary stations might be established with fair prospects of success. They have proposed various plans, evidently the result of deep and enlightened reflection, for the advancement of the general cause. And from the shores of India, their voice has been heard in this country and in Europe, calling upon all Christians to engage in the heavenly design of imparting the blessings of the gospel to the heathen. *The liberal deviseth liberal things, and by liberal things shall he stand.*

(To be continued.)

#### REVIVAL OF RELIGION.

*Extract of a Letter from the Rev. Joseph Chickering, to the Editor of the Boston Recorder, dated,*

*Woburn, Oct. 28, 1817.*

DEAR SIR—The late revival of religion in this place was the more refreshing, as it was preceded by a long season of general languor. Since Sept. 1811, there had been only two additions to the church; nor had any strong convictions of sin, or great anxiety for the soul, been apparent, except in one or two instances, which were probably connected with a degree of mental derangement. There had been, however, especially for the two or three last years, a very great stillness and apparent attention in our public assemblies. Towards the latter part of last year, this attention evidently increased. There was a disposition to hear more than the ordinary exercises of the Sabbath. Accordingly Lectures were appointed in the several districts; and about the first of this year, a Sabbath evening Lecture was set up in the centre of the town. At all these extraordinary exercises, the people were addressed in the most plain, familiar, free and



angent manner, of which I was capable. The discourse was generally from a text suggested on the occasion; after which, free enquiry at our conferences were encouraged though it was seldom that any persons spoke, except a few leading members of the church.

I ought to have mentioned, that from the beginning of the awakening, many old Christians were remarkably stirred up. The monthly prayer meeting was first held by us the beginning of the year 1816. At first it was attended by so few that I blush at the recollection. We had little encouragement to persevere except the assurance *where two or three are gathered together in my name, there am I in the midst of them.* We persevered; and in about a year, our number was so great, that no private house could accommodate us. Perhaps I ought also to mention, that during the same time two or three ministers had been in the habit of attending each other's Preparatory Lectures, and spending some time in the forenoon in prayer, especially for the gracious influences of the Spirit on our several societies. Early in the present year, religion became the general subject of interest and conversation. Prayer was set up in families where it had been neglected. Ministerial visits were earnestly solicited; and easy access was found to the conscience and heart. Questions the most close and searching were heard, not only without offence, but with interest and gratitude, and answered with simplicity and feeling. Numbers were deeply affected with a sense of their obligations to love God supremely, and of their past forgetfulness, alienation and rebellion. Such was the thirst for religious conversation, that private conferences for enquirers were for a time held, every week, in several distant parts of the town. Some weeks nearly an hundred individuals attended at one or more of these conferences, each of whom expected to be questioned with respect to the state of his conscience and heart, and knowledge of Christian truth. This course gave opportunity

to offer instruction adapted to the several cases. No meeting passed without bringing clearly into view the alienation of the natural heart from God; its entire want of genuine love and sincere devotion to him; the just exposure of the unregenerate to eternal woe; the way of salvation through Christ; the nature of repentance and faith; the necessity of hearty, implicit and unreserved truth in the Bible as God's word, and in the Lord Jesus in his several offices as Prophet, Priest and King. These subjects were continually illustrated and impressed by the confession of some, who were brought to feel their force. All our meetings were now crowded, solemn and interesting, beyond description. The voice of opposition was, for a time, silent as death.

Admission to the church began about the middle of April; since which time there have been sixty-two, twenty-four males, and thirty-eight females. They are of various ages, from 13 to about 50 years; but a great portion between twenty and thirty. Others entertain a hope that they have experienced the power of divine grace, and there are still enquirers in every stage, from those who are solemnized with the apprehension of judgment to come, but without any distinct views of the spirituality of the law and the nature of sin, to such as are beginning to hope in Jesus.

As accounts of this nature may, by God's blessing, answer higher purposes than the gratification of curiosity, or even of Christian sympathy, I will suggest two or three reflections.

1. It is evident, that this revival was preceded and attended by an unusual spirit of prayer. The number of praying families in town was probably doubled in the six first months of the present year. The knowledge that several young men were beginning to pray with their families, was to me one of the first indications of a revival. Thus does God graciously fulfil his promises, and illustrate his character as a God hearing prayer.

2. I have been much impressed



with the importance of ministers using great plainness in their preaching. Laboured points and nice distinctions are often lost; whilst familiar illustrations and earnest addresses to the conscience sink deep into the heart. The essential truth of the Bible ought to be clearly stated, illustrated in the most familiar manner, repeatedly impressed, and urged personally on individuals. The best informed persons amongst us manifested as great interest and improvement at our familiar lectures as in the more laboured discourses from the pulpit. I would by no means, however give up the habit of writing sermons. This would lead to neglect of method and perspicuity, which are of indispensable importance.

3. Closely connected with the last observation is another, on the possibility and usefulness of freedom in our addresses, public and private. Truth was declared, without attempting to palliate it. I hardly imagined a year ago, the possibility (except with the sick and dying) of being allowed such personal freedom and access to the conscience, as has been actually used and well received. Many instances convince me, that did we more frequently and earnestly endeavour to draw people into conversation on the state of their hearts, we should often succeed beyond our expectation and sometimes find individuals prepared, expecting and wishing a freedom on our part, which we apprehended might be offensive.

I ask your prayers, and those of any to whom you may communicate this account, that *the word of the Lord may yet have free course and be glorified among us.*

Your brother in the gospel,  
JOSEPH CHICKERING.

This is a day of much profession of godliness, but where is the power of it?

A man may talk and preach himself into hell, and be revered and looked up to as a great preacher; yea, I doubt not, be highly instrumental in

leading multitudes to heaven, and never get there himself.

Popularity is a great attainment as affording opportunity of usefulness, but a dangerous gift.

To stand on a pinnacle of the temple, and behold the crowd below, affords Satan his opportunity to puff up with presumption.

#### Installation.

On the 24th of September 1817, the Rev. Joseph Treat was installed over the Church and Society in Sharon, Portage County, Ohio. Introductory prayer by the Rev. Joseph W. Curtis, (a missionary;) sermon by the Rev. John Seward, of Aurora; installing prayer by the Rev. Luther Humphrey, of Burton; charge to the Pastor by the Rev. Caleb Pitkin, of Charlestown; charge to the people by the Rev. Harvey Coe, of Vernon; right hand of Fellowship by the Rev. William Hanford, of Hudson; concluding prayer by the Rev. Amasa Loomis, (a missionary.)

#### Agents for the Religious Intelligencer to whom payments may be made.

Those of our subscribers who may find it more convenient to send by private opportunity, may make payment to any of the following Agents, viz:

Charleston, S.C. Mr. James Dwight, (merchant); Columbia, S. C. Messrs. Belden & Doggett; Richmond, Va. Rev. J. H. Rice; Hart's Store, Albemarle Co. Va. Samuel L. Hart Esq. P. M.; Washington, D. C. Capt. John Coyle, [if paid during the session of Congress]; Philadelphia, Mr. Wm. Bradford, Bookseller; Kingston, Pa. Henry Buckingham, Esq. P. M.; New-York, Mr. John L. Tiffany, Bookseller, No. 114 Broadway; Catskill, Thomas O'H. Croswell, P. M.; Albany, E. F. Backus, Esq. Bookseller; Granville, Washington Co. N. Y. Henry Buckley, Esq. P. M.; Cooperstown, Otsego Co. N. Y., H. & E. Phinney; Chataugue, N. Y. James M. Mahon, Esq. P. M.; Lisle, Broome Co. N. Y. Wm. Thompson, Esq. P. M.

Those who have ordered papers, will receive and transmit the amount to any of the afore named Agents, or to the Editor.—Where it is most convenient to make remittance by mail, subscribers are requested to send direct to the Editor; and in all cases, to mention the names to which the money is to be credited. Bills current at the State Banks where the subscriber resides, will be received at par. This is mentioned to accommodate subscribers, and prevent delay; but those who can pay in bills current in New-York, will oblige by forwarding them.